

120 L. B. R. Leakey.—Some Notes on the Moral of Kanya Chikung

833 attached to the women to sleep with them. In fact, we may say that for the girls
834 are the start before puberty and continue (with no such period of sexual prohibition
as the boys have during the earlier stage) until they are initiated. There is no
important restriction, however, as far as the girls are concerned, and that is that
835 sexual intercourse with married men is entirely prohibited before initiation, and is
considered a very serious crime.

841 *Abstinence.*—Abstinence is not looked upon as a serious requirement, and
there are no special rules and regulations attached to this condition, but, as the other
kind, during the actual menstrual period a girl should refuse all invitations to
sleep with men or boys. There is no restriction of work during the menstrual
842 period as there is among some other tribes, but a girl or woman must work for
herself before asking if she is menstruating.

843 *Chastity.*—There is a general belief (as already mentioned) that conception
can only take place if there has been full sexual intercourse during the five or six
days immediately following the menstrual period, and although there is no special
teaching about this, girls grow up with this knowledge and take care not to allow full
intercourse during the few days immediately following menstruation. Occasionally,
of course, a girl does allow sexual intercourse at this time, either because she is
seduced away by sexual desire, or because she deliberately wishes to conceive for
some reason or another (see *Witchcraft*). In the former case she will try to
bring about abortion.

847 *Abortion.*—If a girl finds that she has conceived and wishes to induce abortion
she sends for the man whom she considers responsible and tells him about it, and he is
bound to help her.

As long as her condition has not been discovered by her parents she may try
to induce abortion, but as soon as her condition is known to her parents she must
no longer try to do so. Abortion is brought about by means of a stick of special
wood, which can only be obtained from a particular man. This stick is inserted into
the vaginal passage and is used to try to destroy certain chorion. This is the
only method used.

848 *Penalty for Chastity.*—If an unmarried girl conceives and her condition
is known before she is initiated she is initiated. In the normal way (see below)
her initiation would take place at her mother's house and the necessary arrangements
would be made by her father, but if she is so initiated because she is with child
the case of all the arrangements is shifted on to the man who is responsible for the
girl's condition, and the necessary must take place at the man's village. This does
not, however, mean that the man will have to marry her because of this, but he
may do so should such parties desire it. The only man the man wronged for her
initiation and pay all the costs of the ceremony, but he must also give her father
and a quantity of beer to the girl's father, "because he has provided the father

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712 cont./ husband. Action to whom a woman has given birth from then living with another man having to the husband, even though they also call their partner father.

They abstain as intercourse from when the woman has been made pregnant by another who is sick or old or feeble. Sometimes in the form of a poison are used, which are said to be infectious during the first two months of pregnancy. After two months of pregnancy they wait for parturition and kill the newborn child.

They are accustomed to having intercourse lying on their sides, the woman's upper knee placed over the man's knee. They do not consciously calculate except at night. They are afraid of coitus in daylight, but the man's hand constrained to the woman of his wife would remain nothing but warm.

Boys and girls already begin to practice cohabitation at the age of eight to ten.

It is considered extremely shameful to touch wind in the presence of women.

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Pregnancy. -- Behavior of the pregnant woman and her husband. --
Confinement. -- Parturition in connection with the birth. -- Twins. --
Deformed child. -- Killing newborn children. -- Behavior of the
woman in childbirth. -- The newborn child. -- Childhood. -- Child-
ren's games.

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As soon as the woman feels pregnant, she spends nights until after the mating period, which lasts approximately 1 1/2 to 2 years. Another man may not touch the woman during this period, any more than her husband. This stipulation, however, seems to be little

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845 wife of her husband; often, however, she also nurses both herself.
[24] Soon after birth the twins receive a leather cord trimmed with cowrie

shells hung around their necks, an expression of paternal pride, so
[208] that everyone will immediately recognize the child as belonging to

a pair of twins. To be sure, the Mank living in a circle of two to
three days' march are well acquainted with each other and are im-

mediately informed of every bit of news through the constant inter-

course between the individual kraal. "Every Mank coming from
farther away, however, upon seeing a child unknown to him, always

asks first of all "Who is his father?" The birth of triplets is said not
[114] to occur. After the birth of a deformed or dead child, the young

mother is beaten by the women of the kraal and the father over-

whelmed with abuse from the other men. The woman is punished
because it is assumed that she practiced sexual intercourse in far ad-

vanced pregnancy and through that injured the fetus. But then an
unnatural birth or a stillbirth is also regarded as a punishment of God

for a sin, especially as one directed against a relative, a fellow
lineage or tribal member, be it through inflicting an injury or

neglecting a bond of friendship or love. They admit the killing
of newborn children only in case the child comes into the world

very frail or was conceived out of wedlock by an old, sick man.
There can be no doubt, however, but that they also kill deformed

children immediately after birth, for one never sees cripples among
them.

849 During the birth process the women of the neighborhood have
[26] swarmed together in front of the hut of the woman in childbirth, in

order to bring her milk or also flour. First of all the other wives of
her husband harken there, as well as the women of her kin, her

lineage or tribe. Good /11/ breeding demands it of them and they
comply in order not to be subjected to the mockery and abusive

language of the others. When the child is brought into the world, the

women of the kraal sing and dance, in order to thank 'Ng ai for the

successful birth, for which they receive an ox from the father of the

newborn child, which they immediately consume outside the kraal.

The next day a second ox is slaughtered, at the consumption of which

any guest is welcome. In the lineage of the El kiborin every newborn

[Warrior Kraal]

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Every warrior has his favorite girl (na sandja) (1).

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1. /This footnote has been translated from the Latin in the original source./ Girls not yet "circumcised" live with the fighting men, sleeping with this one today, that one tomorrow. Pregnancy for a girl not yet circumcised is considered an outrage and is avoided either by interrupting cohabitation during the menses and the six days following or by withdrawing the penis before ejaculation. A pregnant girl gets rid of the fetus by an abortion brought about by medicaments. In wartime parents do not have intercourse for one or two months. Rupturing the hymen is neither a public custom nor a solemn rite.

As long as he is at home she lives with him, takes care of his livestock, and makes part of his ornaments. The girl calls her lover na sandja and shows the others the coming about of this relationship by bringing a gourd bottle full of milk to the warriors squatting together and placing it beside the left leg of her lover.

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III. 31. Warrior in war
adornment.

853 189 cont./
bring back the milk secretion by a copious drinking of liquid sheep
fat. Meanwhile the child is nourished with cow's milk.

757 For pains in the sternum (at pubis) and in the marian ligaments
(in scapula, in clavicula) the woman drinks a root decoction of of malagouta
(Cordia alliodora).

• 847 To induce an abortion, the one concerned drinks a decoction of
848 dried goat manure or a strong decoction of an egg (Cordia alliodora)
849 or of large root. During the subsequent two or three days of convalescence she takes a weak decoction of of monkey bark or one of
the bark of of ofile (Columbina setacea).

163 Concerning fertility, the relationship of the women, and child mortality I was able to discover the following. The largest number of one woman's confinements that became known to me was 17. The 57 old women questioned had given birth to 548 children all together, which gives an average of 9.6 confinements for one woman. Of these, 271, therefore 49.3 per cent, were boys, 271, therefore 50.7 per cent, girls. Before their circumcision 18.7 per cent of the children died, including the stillbirths.

845 It should also be mentioned that the realization of a twin pregnancy is regarded as having arisen through one conception.
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182 shareholder, the rest of the shares are in the hands of his wives, who
915 acquire these shares through the birth of a son. Through this the wives, who have the duty to tend and care for the livestock, are interested in the preservation of the property in the most extensive way. This is the one factor of the polygamy of the Miami promoting prosperity with all its advantages for the political economy. The other lies in the fact that many women give birth to more sons for one man than one woman could. Now, however, male offspring are augmenters of the paternal property. The boy grows up to become a warrior and brings his family the spoils of the numerous raids, through which not only is the herd increased, but, through the supply of new blood, is also improved.

Polygamy among the Miami is therefore a natural institution. Without a large mass of women would be deprived of their natural occupation, a condition that seems impossible for a primitive people. It is, moreover, a source of prosperity, which, among a culture-poor nomadic people, can only make itself felt favorably for their preservation as a people. From it follows, first of all, good nutrition, which makes the body resistant to the effects of illness. It corresponds to my observations that among the Miami in general, among others, fewer cases of death occur as a consequence of illness than in the case among the Negroes living in their vicinity. Also, serious illnesses are more infrequent among them than among the farmers and are milder in their course. The circumstance that abortion is practiced by the women is only very rare exceptional cases also undoubtedly acts to preserve health. One can sufficiently observe the harm that this bad custom has often caused primitive peoples among the various neighbors of the Miami, though indeed there are also exceptions to this. Thus, I met a number of Delage women who went through this operation free to its times and allegedly, as well as apparently, without harm.

In contrast to the high fertility there is also a rather high child mortality, though infantile is entirely unknown. It is definitely beneficial for the child that through work the mother is not kept outside the herd, but can always remain in the vicinity of the child. The long nursing period of about two years is also advantageous.

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141. of *Amel* (*Cordia alliodora* [Pav.] Benth., *Cordia quercuifolia* (Ries). The inflamed eyes of Iroquois are washed out with a decoction of root or bark. About three finger-sized pieces of the root are chewed to induce abortion. The roughly pea-sized verniceous fruits, called of *Amel*, are edible. At times of food shortage they constitute the chief food in some H. I. settlements, for example, in Nyanza, where this large shrub occurs very abundantly. The European, after eating a few berries, feels as though his lips were stuck together.

142. of *Amel* (*Physalis Micondactaria* Vahlb.). A person who has stolen a head of Iroquois suddenly swish breaking off a twig of this shrub, since it is believed that otherwise the one robbed would soon recognize the thief as such. The twigs are used as goat fodder.

143. of *Amel* (*Cordia alliodora* Cav.). A decoction of the plant serves as a remedy for stomach-ache for children.

144. of *Amel* (*Delphinium Micondactaria* Tuckerm.). Named after of *Amel* - the wild pig, which likes to eat the plant. One washes young Iroquois with an extract of the leaves to get rid of fleas.

145. of *Amel* (*Veronica*).

146. of *Amel* (*Dracopis aspera* Poir.). Rich fodder for small Iroquois.

147. of *Amel* (*Brickellia cathartica* Nutt.). An extract of the powdered root is used as an aid to digestion and is therefore regularly drunk by the warriors at the of *Amel* meals.

148. of *Amel* (*Psychotria fasciata* E. Sch.). The wood scabber is made out of the wood.

149. of *Amel* (*Podocarpus pentaphylla* L.). Good fodder for small Iroquois.

150. of *Amel* (*Spina pentaphylla*). During the first days after delivery, the woman is childbed is given a decoction of the plant, to which is attributed a favorable effect on the recovery of the birth organs.

151. of *Amel* (*Cissampelos Pandora* L.). Pieces of root are worn as amulets, mostly on the neck ring, for all possible illnesses, and, to be sure, both to prevent them and to cure them.

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422. ow talgawch (*Pennisetum ciliare* Link) is a good fodder grass. The name ow talgawch also designates various thick grass and reed species; from one of the latter, in the primeval age, according to the myth, people made a reed splinter, which served for cutting the umbilical cord of the newborn child.